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ABSTRACT

Designed to provide supplementary information on American Indians for the teaching of American history, the activity guide for grades 9-12 offers background knowledge and suggested discussion topics for students. Contents of the guide include: a historical timeline outlining major events from 15,000 B.C. to the present; Hollywood's influence on Indian stereotypes; generalities of culture areas; descriptions of each culture area (Northeast, Southeast, Plains, Southwest, California and the Great Basin, Pacific Northwest, and Far North); information on the Bering Land Bridge Theory; and Columbus' role in discovering America. Other topics presented are conflicts resulting from colonization; variation of economic systems of Indians and Europeans; the various people, attitudes, and ideas that came to the New World; the warpath myth; background information on treaties; the federal government's role in Indian history; the role of policymakers toward Indians; and the struggle American Indians have today. Appendices provide classroom activities, a list of 10 recommended historical films, a list of 70 Indian education films, and a map indicating the 9 culture areas. (ERB)

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THE AMERICAN INDIAN SOCIAL STUDIES CURRICULUM ACTIVITY GUIDE

GRADES 9-12

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Coos County Indian Education Coordination Program
(Title IV, Part B, Office of Indian Education, ED)
Coos County Education Service District
1350 Teakwood
Coos Bay, Oregon 97420

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This volume is kindly dedicated
to our elders
who kept the traditions.

Esther Stutzman

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Developed By:

Coos County Indian Education Coordination Program*
(Title IV, Part B, Office of Indian Education, ED)
Coos County Education Service District
1350 Teakwood
Coos Bay, Oregon 97420

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INTRODUCTION

In High School textbooks we find the references to the first contacts between the Indians and the European settlers. Depending on the text, the description of that first contact takes many forms. In some, it tells primarily of the interaction of Indian and settler as the tribes share agricultural and survival methods. In others, the main subject is the early conflicts.

Seldom do we read a comprehensive view of the reasons behind the various confrontations and relationships of Indian and White. Texts relate the incidents as a matter-of-fact history, often portraying the Indian as the aggressor and the barrier to settlement.

Cowboy and Indian movies have furthered the idea that the Indian people were merely 'in the way.'

We tend to judge people and situations in history by labeling them as 'good guys' and 'bad guys.' In reality, we cannot lay the blame directly on individuals or races of people before we explore some of the facts and philosophies that led to those situations.

This Curriculum Unit will use selected portions of American History to show some of the background that will, perhaps, give a better insight into the 'Winning of the West.' Hopefully, it will also provide a means by which teacher and students may examine an alternative to the age-old Pilgrim-Indian theme of texts.

This unit has been designed to assist the teacher in gaining background knowledge. Suggestions for classroom discussion has also been included that will help the students to appreciate supplementary information.

INDIAN EDUCATION

COOS COUNTY EDUCATION SERVICE DISTRICT • 1350 TEAKWOOD • COOS BAY, OREGON 97420 • PH. (503) 269-1611

Funding for INDIAN EDUCATION made possible by the WILLOW RIVER INDIAN BENEVOLENT ASSOCIATION (WRIBA) under a grant from Indian Education Programs (ED), Title IV, Part B, of the Indian Education Act

The need for comprehensive Indian culture and historical curriculum has existed for generations. Although more recent textbooks have attempted to fill obvious historical gaps, too often American history begins with Columbus and presents Indians as barriers to Manifest Destiny.

Many interested teachers have attempted to supplement existing curriculum, but accurate sources have been difficult to locate and have often been unadaptable to classroom use. As teachers find less and less available time to research historical texts for information, the need for the present curriculum guide became apparent.

The K-12 American Indian Social Studies Curriculum Activity Guide was developed to help fill this need. Under a federal competitive grant (Title IV, Part B, of the Indian Education Act of 1972) the Willow River Indian Benevolent Association (WRIBA) received a three year grant to develop Indian curriculum for use in local schools. The Indian Education office at the Coos County Education Service District has operated since January, 1976 to help coordinate Indian Education services to area schools. During that time it has become obvious that Indian curriculum in schools the Oregon south coast is a necessity.

Many previous attempts at developing Indian curriculum have shared the problem that compilers of such material have been sympathetic and caring, but not Indian. Esther Stutzman, Indian Education Curriculum Developer, is a Coos Indian. She developed knowledge and understanding of a myriad of Indian cultures, as well as an outstanding insight into her own tribal identity. As director of the Native American Research Center museum; ethnohistorian member of the Governor's Advisory Council on Historic Preservation; member of the Oregon Committee For The Humanities; chairperson of the Coos Bay Indian Education Parent Committee; council member of the Coos, Lower Umpqua and Siuslaw Indian tribes; instructor of North Bend Senior and Junior High "Indians In America" classes, Esther brings a unique Indian background into the development of Indian curriculum.

Many people contributed ideas to the final format of this major work: Indian Education programs; Coos County teachers; the Indian Activity Center; the Coos, Lower Umpqua and Siuslaw tribes; the Native American Research Center; and many others. The curriculum activity guide has been developed for the use of teachers as a supplement to social studies texts now being used in area schools. We hope that its use will give a more complete social studies view for students on the southern Oregon coast as well as elsewhere.

Jim Thornton
Indian Education Coordinator
Coos County ESD/WRIBA
Spring 1981

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School of Education Oregon State University Corvallis, Oregon 97331

The American Indian Activity Guide is the creation of Indians and Indian educators on the south coast of Oregon. The conceptual and developmental work was done by Esther M. Stutzman, Curriculum Developer for Indian Education, Coos County Education Service District, Coos Bay, Oregon.

The guide is a unique and authentic contribution to the improvement of social studies education, especially at the elementary-school level, since it complements and supplements existing information now available in nationally-published textbooks. Even more importantly, Indian people including the author, are making authentic information and activities available to children and youth in efficient curriculum format which will surely enhance the effectiveness of teachers and students.

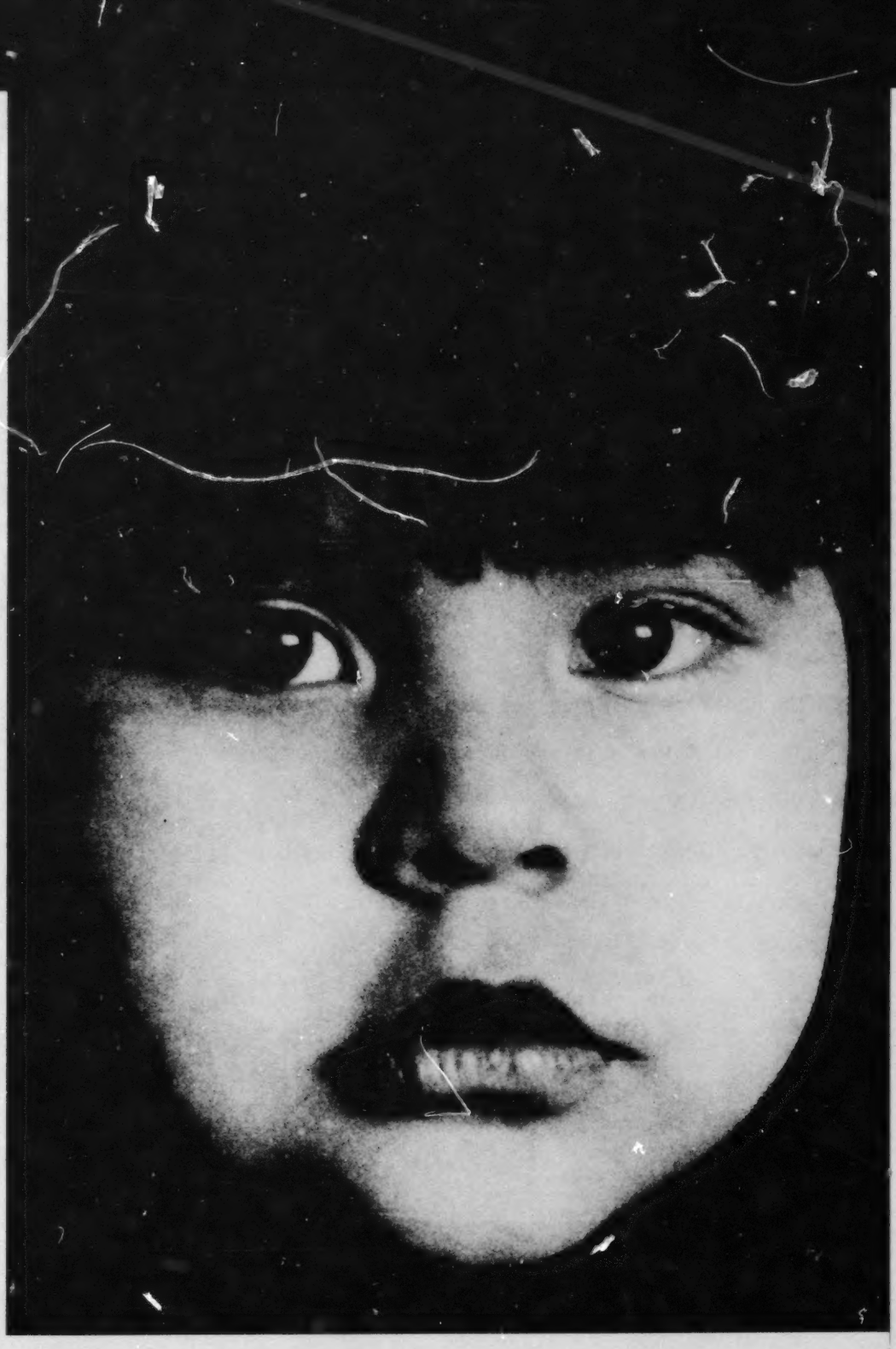
The author is uniquely qualified for the task of developing the guide. She is an Indian educator, a student of Indian history and culture, an author, a museum curator, and a valued member of the Indian and non-Indian communities of the State of Oregon. It is my pleasure to serve as her academic advisor as she continues to distinguish herself as a student in higher education. I endorse this guide and recommend it to teachers and students of American Indian history and culture.

Sincerely,

Carvel Wood

Dr. Carvel Wood
School of Education

April, 1981



"A LOSS OF ONE CULTURE IS A LOSS TO ALL CULTURES..."

-Chief Edgar Bowen, Coos (1975)

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HISTORICAL TIMELINE

Europe-Asia		American Indian
	PRESENT	
	1900	
Industrial Revolution	1800	Treaties with tribes
	1700	
Europeans come to America		
Napoleon rules France	1600	
		Iroquois League formed
	1500	
Columbus mistakes Caribbean islands for India	1300	
Norman conquer England	1000	
	800	Anasazi of S.W. build high-rise buildings using solar energy
Fall of Rome	500	Hohokam develop extensive system of irrigation in S.W.
	A.D.	
	B.C.	
	500	Agriculture in the S.W. (corn)
		Pottery developed (Mogollon)
Greek civilization develops	1000	Burial Mound cultures in Ohio
		Cultures of Oregon coast flourish
Rule of Tutankhamen (Egypt)	2000	First pottery developed along Atlantic coast
Stonehenge (England) constructed	3000	Arctic cultures develop tool-making techniques
	4000	
	5000	Big game hunting develops on Great Plains
	6000	
Middle East cultures develop	7000	
	15000	Man hunts Ice Age mammals in North America

THANK YOU, HOLLYWOOD

Indians have been chased across movie screens since the time of the silent pictures. The era of the American West was an exciting one that was the subject of many films. But those films merely perpetuated many myths and fallacies that were formed in the days of the early settlers.

With the exception of a few movies such as "Drums Along the Mo-Hawk" and "Last of the Mohicans," little has been shown about the Indians of the Eastern United States. These early movies so badly stereotyped and misrepresented the Indian and that era of history that it bears little resemblance to true accounts. The main ingredient in the Hollywood movies has been the Plains Indian rather than any other culture group.

The battles with the Plains tribes was a time when the media was able to report to a large segment of the population. Newspapers, telegraph and mail systems carried the news of Cavalry vs. Indians at a very rapid rate. Publicity all over the country gave great excitement to struggles with the Plains and Prairie tribes. Paperback books came into popularity and these also described (with much embellishment) the 'true story' of the Indian people and the fight for the land.

America did not easily forget those accounts and they soon became folk tales, horror stories and pure fantasy that was passed from person to person and generation to generation. It was only inevitable that they would also become the subject of Hollywood movies.

In the fashion of the era, still holding fast to the concept of a good vs. evil struggle, the early movies gave excitement to the audiences. The 'good' became the settlers and cowboys and the 'evil' became the unknown land and the native inhabitants. But aside from this labeling of virtues, Hollywood also distorted many truths... one of these being the way in which Indian people live.

We can see Hollywood's influence by asking small children what an Indian looks like and how they live. Most small children will repeat

the age-old image on the Golden Screen.....tipis, buffalo hunting, warpath, painted faces and mean people. It is obvious how that image was formed.

This being the common conception of Indian people, it became accepted as fact even into the textbook industry:

> "The Plains Indians lived chiefly on buffalo meat...They attacked settlements and lonely ranch houses. They tortured and killed women and children, burned their homes and stole their cattle..."*

The myth perpetuated itself until it became an accepted truth. The stereotype became the model for Indians, at least in the eyes of Hollywood and other media. In the past few years, primarily at the protest of Indian tribes, the image on the screen began to change. The Indian was no longer the 'heavy'. Movies such as "The Hallelujah Trail" portrayed Indians as bumbling fools. It was not quite what the real Indian people wanted as far as true portrayal. Again, the image began to change, but this time it came closer to the truth.

The movies began showing Indian people as real, with real emotions and feelings. "I Will Fight No More Forever" is an excellent account of Chief Joseph's struggle for freedom. Educational films have at last begun to show true lifestyles in order to overturn the terrible stereotypes of the past. Yet, we still have movies such as "Windwalker" that are mostly historically and culturally correct, yet reflect non-Indian virtues and attitudes. It may be a losing battle to fight Hollywood politics ... the real learning may lie with informed people who can dispute the concept of stereotypes.

* Exploring American History, Globe, 1963

THE GENERALITIES OF CULTURE AREAS

We would not expect that textbooks provide a completely in-depth study of all Indian culture areas, although it would be refreshing to gain the knowledge. What is lacking is the failure of texts to recognize the diversity of cultures and to identify areas that are considered to be main culture areas. All too often, we find the culture areas defined as "Woodlands", Plains, Southwest, and Pacific Northwest. In most instances, the stereotype or generalities of the specific areas are given without some real characteristics.

Probably the first stereotype that students are exposed to is the East Coast Indians. In primary texts, this area is often referred to as the "Woodlands." The Woodland area is considered to be the area around the Great Lakes and not the Eastern Seaboard. We often see the Pilgrims interacting with Indians... and those Indians carry all the characteristics of Woodland people;the Birchbark canoes and wigwams. One children's coloring book (Copyright 1982) also showed the Pilgrims trading with East Coast Indians who lived in tipis and did Navajo weaving. Again we can see how the terrible and incorrect stereotypes begin.

Few people can name the tribe who first interacted with the Pilgrims. These were the Wampanoag people who, like their neighbors, lived in longhouses or other types made of wood, used dugout canoes and were primarily farmers. (One children's book, 1980, showed the Pilgrims and Indians stalking buffalo!)

And so, by the time students enter junior high and high school, many of them who have not had the stereotypes overturned assume those vague generalities as truths. This, in turn affects the learning and understanding process necessary in the study of historical perspective.

Most history books emphasize the great battles of the Plains tribes because it was an era of adventure and excitement. Granted, this time in history was a critical point in the shaping of America. However, it is given the emphasis of the Hollywood image in most cases, rather than the real details of historical events.

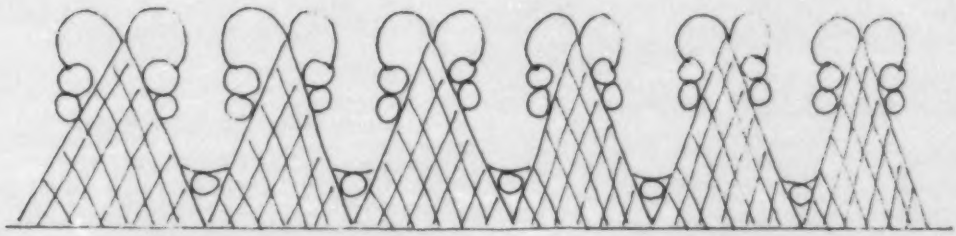
Other culture areas such as the Southeast, Southwest, Pacific Northwest and California should be shown as definitive areas in which events took place that impacted America. It is important that students realize the differences in the characteristics of these areas and that each area's inhabitants lived according to environmental demands.

The following is a series of maps that show major cultural areas in the United States along with a brief description of that area. These maps would be valuable in the understanding that it was not just the tribes of the "Woodlands" and Plains who came into contact with White settlement.

****

Ideas for discussion:

1. Why do you think that the tribe who came into contact with the Pilgrims is often not named in history?
2. How does envrionment determine how people will live?
3. What is a culture area?
4. Why did different culture patterns develop?



IROQUOIS DRESS DESIGN

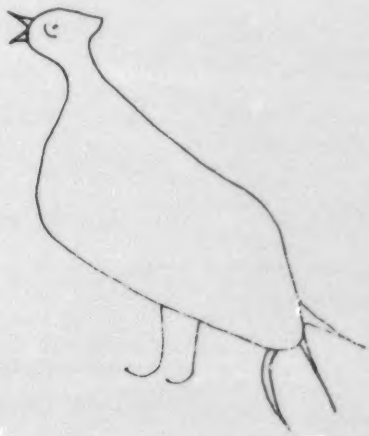
CREE
OJIBWA
CHIPPEWA
ALGONKIN
OTTAWA
SAUK
FOX
KICKAPOO
POTAWATAMI
HURON
MICMAC
ABENAKI
PASSAMAQUODDY
SOKOWAKI
MOHAWK
SENECA
IROQUOIS
WAMPANOAG
MIAMI
ERIE
DELAWARE
SUSQUEHANNA
ILLINOIS
POWHATAN
SHAWNEE
PAMLICO

NORTHEAST

The usual mental picture of the Northeast and Great Lakes area is one of birch bark canoes and the First Thanksgiving. However the environment is diverse, causing diverse cultures to develop.

The people of the coastal areas (Maine to the Carolinas) depended heavily upon fishing and other marine subsistence. The diet was supplemented by the cultivation of corn, squash and beans. Along the mid-Atlantic coast, dugout canoes were used along the coast and waterways. The familiar Northeastern birchbark canoe was used inland and in the Great Lakes region.

The famous Iroquois League of Nations was formed in the 15th and 16th century. The government of this League was used as a model for the Albany Plan, a forerunner of the United States Constitution.



Rock Painting (Northeast)

NOTTOWAY
TUTELO
CHEROKEE
CHICKASAW
CATAWBA
MUSKOGEE
(CREEK)
Alabama
CADDO
CHOCTAW
CHATOT
HITCHITI
NATCHEZ
ATAKAPA
APALACHEE
CHITIMACHA
TIMUCUA
AIS
CALUSA
TEKESTA

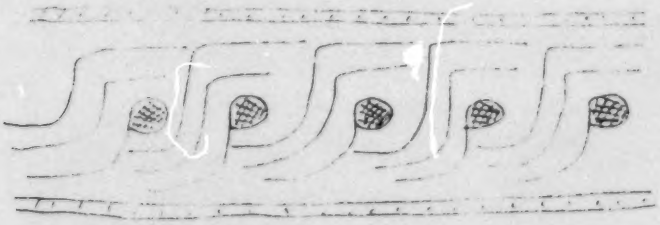
SOUTHEAST

Many times the Indian cultures of the Southeast are overlooked or generalized and grouped into other culture areas. However, within the Southeast flourished large and powerful groups such as the Creek and Cherokee.

Various forms of housing existed ranging from adobe-hut style of the early Creeks to the palmetto thatch houses of the Florida tribes.

The Seminole is one of the better known tribes of the area. This group is composed of several tribes who migrated southward to Florida. In adapting to the environment, lifestyles changed to develop into the Seminole traditions we know today.

In the present area of northern Louisiana once lived a culture known as Natchez. The people were temple builders whose architecture rivaled that of the pyramids of Central America. In contrast, the people of the Ohio and Mississippi Valleys built mound structures (Snake Effigy Mound, for example) and developed a trade system throughout the area. It was in the Southeast, on the Atlantic coast that the earliest known pottery was developed.



Pattery Design - Ohio

BLACKFOOT
ATSINA
(Gros Ventre)
ASSINIBOIN
ABSAROKA
(Crow)
HIDATSA
MANDAN
YANKTONAI
TETON
D A K O T A
(Sioux)
SANTEE
CHEYENNE
YANKTON
PONCA
OMAHA
UTE
PAWNEE
Iowa
ARAPAHO
OTO
GREAT BASIN
KANSA
Missouri
KIOWA
OSAGE
QUAPAW
COMANCHE
WICHITA
TONKAWA
LIPAN

PLAINS - HUNTERS

Hollywood has given the Plains an often false appearance. The "typical Plains Indian" rides a horse, lives in a tipi and hunts buffalo. This is true of some but not all of the Plains people.

Tipis were used by the non-farming Plains tribes such as the Sioux, who followed buffalo herds and needed mobility. The tipi provided a portable house for the nomadic lifestyle.

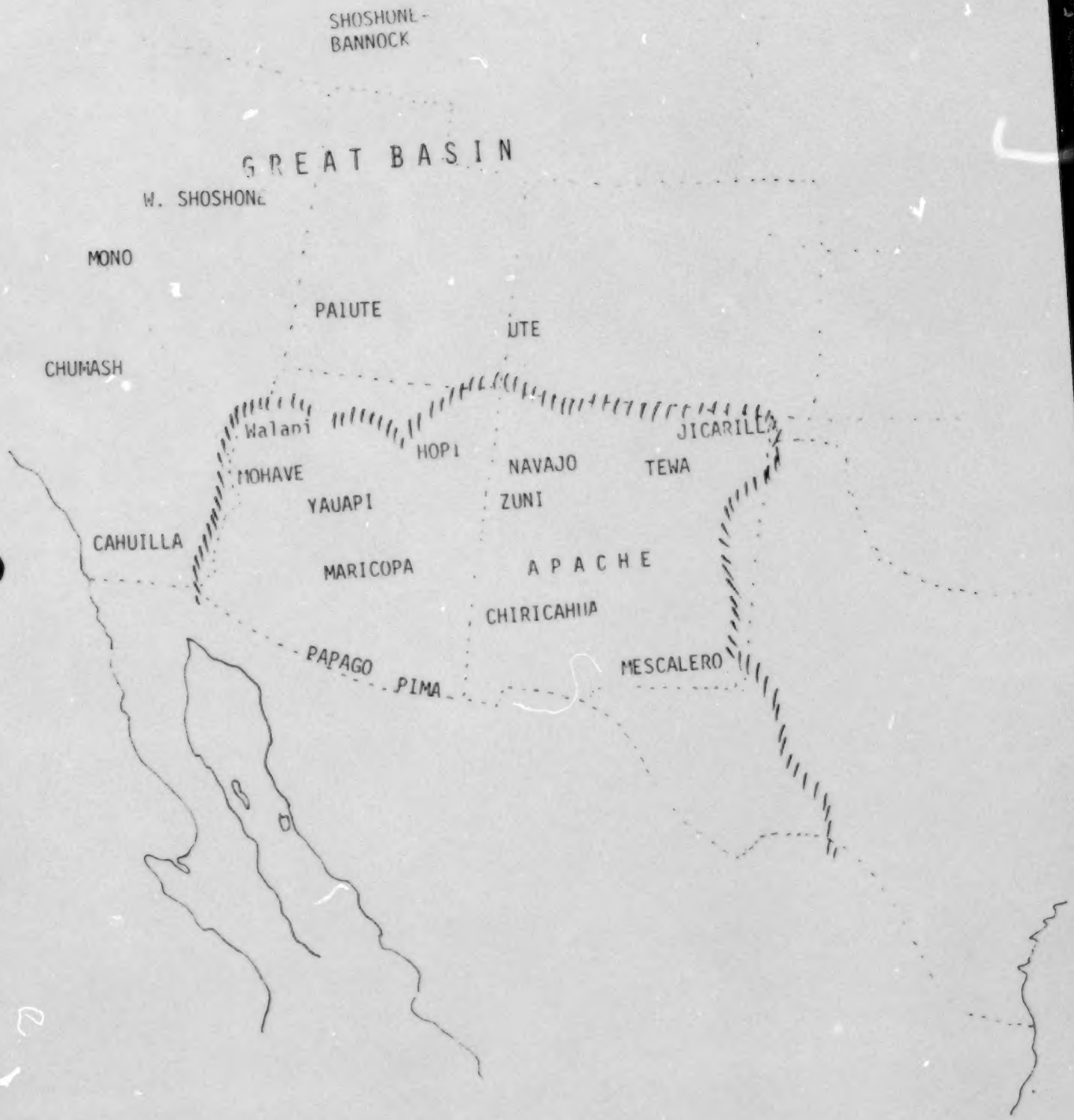
Long before white contact, the hunters of the Plains experienced considerable movement due to changing weather, disputes between tribes and food supply. Perhaps the most dramatic change occurred with the coming of the horse. The speed of the horse and ability to travel longer distances were some of the reasons for changing lifestyle of the hunters of the Plains.

Sioux Beadwork Design

PLAINS/PRAIRIE FARMERS

Despite the popular stereotype, there were more farming cultures in the Plains/Prairie areas (Eastern Plains). Many tribes such as the Mandan, lived in earth lodges. Others used sod houses, bark covered lodges and rounded houses with thatched roofs.

There was considerable agriculture and a primary crop was corn.


SHOSHONE-
BANNOCK
GREAT BASIN
W. SHOSHONE
MONO
PAIUTE
UTE
CHUMASH
Walapi
HOPI
JICARILLA
MOHAVE
NAVAJO
TEWA
YAUAPI
ZUNI
CAHUILLA
MARICOPA
APACHE
CHIRICAHUA
PAPAGO
PIMA
MESCALERO

SOUTHWEST

Early in history, the tribes of the Southwest accomplished great feats in order to survive in the often harsh environment. By 100 B.C. the *Hohokam* were developing an extensive irrigation system in order to grow crops. Those irrigation canals are the basis of many modern irrigation systems in the Southwest today.

Using the principle of "mass" for solar energy, *Anasazi* architects built high-rise adobe apartment structures from 100-400 A.D. Many Southwest pueblos still remain that were built during this same period of history. The modern architecture of the Southwest reflects the same engineering principles used by the Indian people nearly 2000 years ago. As in many other areas, a variety of housing exists. The pueblo or adobe house is perhaps the most well known. The Navajo six or eight sided hogan is also known to many people. Apache people used a rounded brush *wikiup*.

Corn has been a major crop of the Southwest since its development several thousand years ago. In the Southwest, varieties of squash and beans have also been grown for hundreds of years.

Today, the Navajo comprise the largest Indian tribe in the United States with tribal industries and reservation development programs.

SOUTHWEST DESIGN

(WASHINGTON)
(OREGON)
YAHUSKIN
YUROK
KAROK
WIYOT
WINTUN
MAIDU
POMO
WAPPO
NISENAN
MIWOK
SALINAN
YOKUTS
CHUMASH
SERRANO
LUISENO
CAHUILLA
CALIFORNIA
NORTHERN PAIUTE
GOSIUTE
GREAT
BASIN
MONO
PAIUTE
SHOSHONE-
BANNOCK
WIND RIVER
SHOSHONE
UTE
(ARIZONA)
(N. MEXICO)

CALIFORNIA AND THE GREAT BASIN

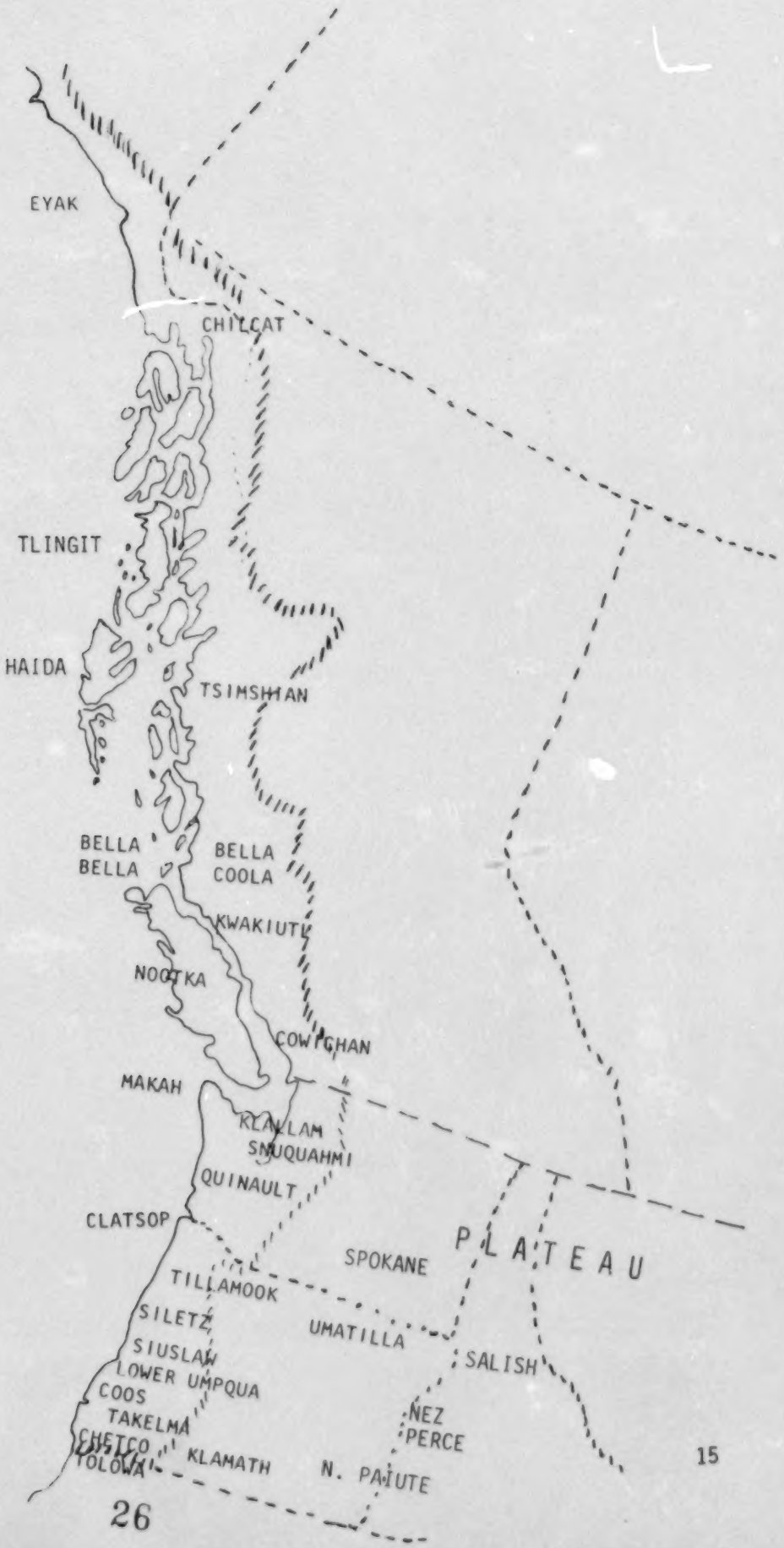
Many times, we think of the cultures of California as non-existent today. The early California tribes developed many diverse cultures within each area. House types and clothing styles were dramatically different from one end of the area to another, due to the changes in environment.

Some California cultures such as the Pomo and inland tribes were gatherers rather than farmers. Other tribes such as the Wiyot,Miwok and other coastal tribes subsisted by fishing as a primary food source.

Within the Great Basin, a dry and often harsh environment, tribes gathered food. The lifestyle was typically one of moving from place to place depending upon the availability of food. Most house types were built with the intention of moving from time to time and so many houses were temporary.

Both the Great Basin and California experienced a rapid settlement by early Europeans. Disease contributed to the minimizing of tribal numbers and removal to reservations further diminished the people.

Today, tribes such as the Paiute, Ute, Karok, Cauhilla retain many of the traditions. Within the California and Great Basin areas, several tribes have reservations that have been kept throughout the years. Other tribes, lacking a land base have still kept the tribal groups together.


EYAK
CHILCAT
TLINGIT
HAIDA
TSIMSHIAN
BELLA BELLA
BELLA COOLA
KWAKIUTL
NOOTKA
COWICHAN
MAKAH
KLALLAM
SNUQUAHMI
QUINAULT
CLATSOP
PLATEAU
SPOKANE
TILLAMOOK
SILETZ
UMATILLA
SIUSLAW
SALISH
LOWER UMPQUA
COOS
NEZ PERCE
TAKELMA
CHETCO
KLAMATH
N. PAIUTE
TOLOWA

PACIFIC NORTHWEST

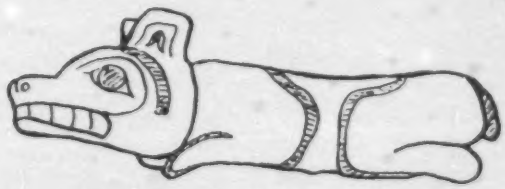
Often, people do not realize there are so many cultures along the Pacific Coast. The most common image is of the cultures of British Columbia who were carvers of totem poles. This area has been popularized partly because of its art that is still being done today.

Along the Oregon coast, little has been emphasized about native tribes. Therefore, it is often mistakenly thought that few cultures remain. Several hundred years before the establishment of Greek city states and the writings of Homer, the Indians of the southern Oregon coast were living a well-developed tribal life.

There were no tipis along the coastline. Houses of cedar planks were built. Out of the cedar also came transportation... the dugout canoe.

Fishing was a major source of food along the coasts and gardens were not developed because of the wide variety of wild foods.

The Indian Removal Policy of the 1850's placed coastal tribes on reservations where much of the culture practices were forbidden. Because of this, many tribes have lost important traditions and are presently seeking to reconstruct tribal life.



WOODCARVING DESIGN

NORTH
ALASKAN
ESKIMO
KAVIAGMIUT
KOTZEBUE
ESKIMO
ARCTIC
KUSWOGMIUT
KOYUKON
TOGIAGMIUT
INGALIK
TANANA
UNALASKA
ALEUT
KUTCHIN
TANAINA
SUB-
ARCTIC
AGLEMIUT
KANIAGMIUT
CHUGACHIGMIUT
ATNA
HAN
TUTCHONE

28

29

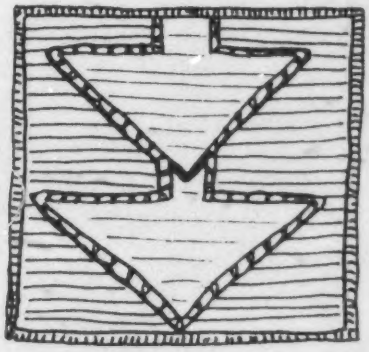
FAR NORTH

Cultures of Alsaka and the Arctic are often misunderstood as being simply "Eskimo". The Eskimo people, more properly called *Inuit*, live in the barren regions farthest to the north in the harsh environment of sub-zero temperatures. In this area, the familiar igloo and dog sled are commonly used.

To the south of the Alaskan area live a variety of cultures that do not typify the Eskimo way of life.

Cultures such as the Aleut constructed earthen pit houses for year-round use and were not users of igloos. Nor do all Alaskan people use dog sleds. Whale hunting is done by a few groups but others depend on land animals as well as marine resources.

The geography and environment of the Far North are both so diverse that many lifestyles developed depending upon land usage and availability of resources.



ESKIMO PAINTED DESIGN

MAJOR SUBSISTENCE

SHOWING DOMESTICATED PLANTS USED IN ADDITION TO NATURAL RESOURCES

AMERICAN INDIAN FOOD

For many people the mention of Indian food brings about images of turkey, corn and the first Thanksgiving. These foods are only a small part of the enormous contribution of food resources the American Indian has given to modern-day society.

Over fifty percent of the foods we eat today were being developed and used by Indian people thousands of years ago. In each culture area wild plants supplemented the diet of game or fish. Early Indian agriculturists cultivated crops such as corn or squash in arid regions, relying upon irrigation technology. Overall, food was abundant and a respect for the Earth was important to insure continual seasonal cycles.

The following is only a partial list of the foods Indian people used and have now become a part of the "American cuisine".

- artichoke
- beans
- berries
- chewing gum
- chili peppers
- corn
- cranberries
- garlic
- hominy
- maple syrup
- melons
- nuts
- oils from nuts
- onions
- paw paw juice (tenderizer)
- peas
- persimmons
- potatoes
- pumpkins
- sassafras
- squash
- smoked meat
- sweet potato
- tomatoes
- wild mint
- wild rice

(In addition, The United States Pharmacopoeia lists 170 vegetal drugs now in common use based upon Indian medicinal practices)

THE BELOVED LAND BRIDGE THEORY

We should begin where most history books begin.... with the prehistory of North America.

Scientists say that the first inhabitants of North America came across the Bering Land Bridge, gradually moving southward to populate the continent. Although other theories such as water travel from the South Pacific have been considered, the Land Bridge Theory is by far the most popular.

It is interesting that scientists hold to this theory about the Indian people, when the Indians themselves do not believe the story. Listen to any oral literature of Indian tribes and it will show that not one story tells of migrations from another land. Some stories relate a move from one part of the country to another. For example, the Creek people say that they 'rose from the belly of the earth' (Rocky Mountains) and migrated toward the rising sun to eventually settle in Georgia. But no tribe tells of a journey across a snowy stretch of land to enter a 'new world.'

Tribal memory is strong. Scientists have recorded Indian stories that relate tales of early animals such as the prehistoric camel that once lived in the United States. Surely, if tribal memory can reach far back into time, a migration would be remembered through the ages. But perhaps, this is not adequate rationale because we are speaking of a solid scientific fact.

We should turn to the real reason that Indian people do not hold to the Bering Land Bridge Theory. . . . It has a basis in the religion/philosophy of the people. Major world religions tell of origins without contradictions from scientists. Indian religions also tell of the origins with firm belief, yet the belief is discounted.

One of the stories from the Hanis Coos people of the Oregon Coast relates that the earth was made from a dark blue ball of sky that was thrown in the water. Another story tells of Coyote who dug the earth from sea mud. Stories from all parts of the country from various tribes

will tell of similar origins. All are true according to the beliefs of the Indian people.

When population origin is discussed, then, the belief of the Indian people should be considered and not dismissed as fantasy or myth.

As it is often said, "How could thousands of people be wrong about their own origin?"

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Ideas for discussion:

1. What other ways could people have come to North America?
2. Why did so many scientists formulate the Land Bridge Theory?
3. Imagine you are a member of an Indian tribe in a certain part of the country. Tell a story of how people got to that certain area.

CARVING DECORATION

"...AND COLUMBUS DISCOVERED AMERICA"

The Indian people often say, "It was never lost."

Sometimes we have the impression that American history began when Columbus mistakenly landed in the Caribbean and came in contact with the native people. It was Columbus who first referred to the New World inhabitants as "Indians." That name was perpetuated in subsequent writings.

The Indian people refer to themselves by their tribal name, never as 'Indians' before the White man came. Often, a tribe would acquire a name from another tribe as a description, although it was not often flattering. Sioux means, 'snake-in-the-grass'; Eskimo means 'eaters of raw flesh.' These were names given in reference to other tribes but not used by those tribes themselves. In many Indian languages, the names for the tribes meant 'the People' or 'the Human Beings.'

Columbus gave Europe the first description of the inhabitants of North America. He said that they were '...very fierce and who eat human flesh.' He further described the 'nakedness' and 'promiscuity' of the natives and also mentioned the lack of governmental organization and religion. And so the first impression of the natives of North America became one of fierce barbarism...at least in the eyes of the Europeans.

Columbus took several Caribbean natives with him when he returned to the Old World. Their presence was a curiosity and tended to promote the idea of savagery. Through the years, the image of New World 'Indians' was perpetuated, embellished and considered to be the truth. Little wonder that the first Colonists came to America with a predetermined impression of Indian people.

It was not realized until centuries later that Columbus described the natives of the Caribbean instead of the natives of the North American continent proper. It was the first true case of stereotyping. The first Colonists expected the worst in the way of native behavior and attitudes and so began the conflicts.

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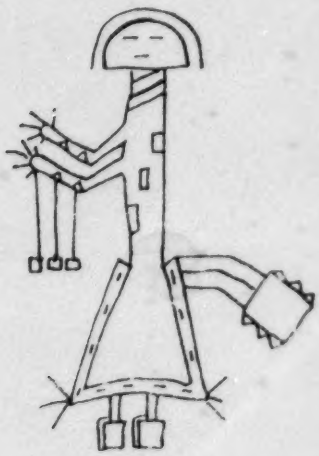
Ideas for discussion:

1. Why did Columbus take captives back to the Old World?
2. What do you think the natives' reaction to Europe was?
3. Why would Europeans believe that the New World was inhabited by 'savage barbarians?'
4. If you were a Colonist and you had read or heard of Columbus' accounts, what would your expectations be? Why?



SOUTHWEST
PAINTED FIGURE

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SETTLERS TO A SETTLED LAND

Many reasons were given for the colonization of the New World. The English saw colonization as a means to expand in order to find resources for survival and trade. It was also thought that by entering the New World before vast colonization by the Spanish, England would have an edge on territorial rights.

John Winthrop* gave a rationale for colonization:

- "First, it will be a service to the Church of great consequence to carry the Gospel into those parts of the world..."
- "The whole earth is the Lord's garden and he has given it to the sons of men ...(to) 'Increase and multiply, replenish the earth and subdue it...'

These early Colonists, then, came to the New World with staunch and deep-rooted religious beliefs. These beliefs were perhaps one of the primary reasons for conflict between the Indian and White.

A religion or philosophy is a view of the world or an acceptance of certain values. These were the things that came into conflict, not necessarily personalities.

The English viewed the Indian people as 'children of the Devil' because they were not of the Christian belief. Religious thoughts of the time demanded a continual struggle against the Devil and all things evil. Indians immediately fell into this category in the eyes of the English; the Indians were 'wild people' who lived in the dark forests and were not considered to be 'civilized.'

There were many efforts to convert the Indian tribes to Christianity. It was thought that conversion would subdue any form of rebellion. However, it was not necessarily a deterrent to the many wars and conflicts of that time.

*William Bradford, 'The History of Plymouth Colony (1623)'

The view of the land also became one of the conflicts that was based in religion/philosophy. To the Indian people, the land is sacred. Many tribes consider the earth as a 'Mother' who gives life. It is the Indian philosophy that people cannot own the earth, but merely live upon her and use the resources well. The earth was shared and given honor by lack of wastefulness or destruction.

The Europeans came from a vastly different background. In the Old World, land was becoming scarce. Warfare and economics demanded that feudal systems evolve and property rights be established. This idea of proprietorship was brought to the New World and put into practice by the first settlers.

As Puritans and Colonists began securing land, it was taken under several rationalizations:

1. A 'lawful war' against the Children of the Devil
2. Direct purchase from tribes or individuals
3. The concept of vacuum domicilium; vacant or unused land

The latter was the most common means of acquiring land. The indigenous tribes who grew crops would rotate the fields each year. Acres and acres of fertile ground would lie unused from year to year. These lands were taken by White farmers under justification that the land was not used; i.e., vacuum domicilium. Unused land was also evident as tribes were depopulated by epidemic diseases. In the same category fell lands set aside by tribes for hunting purposes.

To the Puritan, idleness and lack of production was sinful and contradictory to the religion. They felt that hard work and fruits of the labors were a method to drive away sin. And so, land was put into use that was not used by the Indian people. To let the land lay idle would be to disobey the teachings.

It is probably at this point in history that the idea of 'good guys vs. bad guys' began to develop. Unfortunately, the reasons for judging who was right came from results rather than reasons.

Following the initial settlement by Europeans, a myriad of laws, ordinances, statutes and regulations were set up to insure that the settlers had access to land that was 'safe.' This began the practice of treaty-making which was a method to 'legally' deal with Indian tribes.

And so, from these basic differences in values, conflict arose. In the passage of history, one race's set of values dominated and the other became the subject of further conflicts.

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Ideas for discussion:

1. View the film, THE PEACH GANG (F2500 & 2501).
   This is a film that deals with an actual incident on the Colonial frontier. The story tells of the differences in values that surround punishments for offense between the Narragansett and the Colonists. Because of the ending of the film, no decision of right or wrong is made.
   THE PEACH GANG would be an excellent film to show to the class in order to set up a mock court or to promote a discussion of 'good vs. bad' and why.

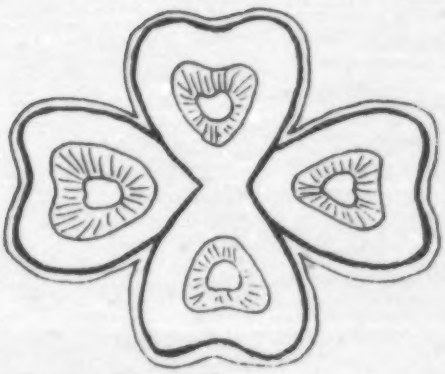
2. Why didn't the Europeans use the land the same as the Indians? Find the real basic reasons... perhaps economics, religion...?

3. Why would religion play a major role in the life of the Colonists?

4. How was the religion/philosophy different between the Indians and the early settlers?
   Why do you think that difference came about? (Good discussion topic that can be intertwined with the differences in belief of origins.)

5. What do we mean when we speak of values?

6. What values do we have today that come into conflict with other people?
   How are these conflicts resolved?
   Is it different than the conflicts that arose between Indians and settlers?



ALEUT BASKETRY
DESIGN

THE WAR OF ECONOMICS

Both the Indian people and the early settlers were interested in economics as a means to survival. To the Indian people, economics was in the form of acquiring the wealth necessary to live and have status within the tribal group. Trade among the tribes was important in order to maintain alliances and pay tributes to the sachems. As opposed to the practices of the Pacific Northwest Coast, amassing great quantities of wealth was not primary for Eastern tribes' social life. Although status based upon wealth was important, it was to a lesser degree than in other areas.

Most tribes in the East depended primarily on farming and hunting, although the primary food source was domesticated crops. Corn, beans, squash, pumpkin were among the crops known to Eastern tribes. It was, then, only natural that the Europeans would identify with agriculturalists and attempt to learn about new methods.

This is the common reference to the Indian/Puritan relationship... the interaction in learning agriculture. There was trade for crops and seeds after the settlers had learned new methods and at the very beginning, land was shared between tribes and settlers.

Because the Europeans came from a background of farmers and tradespeople, farming became a primary livelihood. Producing and trading with Indian tribes and other settlers became a main activity. The economic base for the settlers was foodstuff, some of which was transported to Europe to fulfill the obligations of trading companies.

As contact between the Puritans and the Indians increased, the Indian people began changing the base of their economic system. Need for subsistence hunting lessened as the Indian people became hunters and traders with the settlers. In this way, the Indian people could take advantage of trade goods from a different technology: axes, clothing, knives.

Economics soon became a 'war' of fairness and unfairness. The settlers held the advantage by posessing goods that the tribes wanted. Hard feelings arose over methods of trade and prices paid for goods.

In addition, the settlers exhausted the land year after year with crops such as tobacco. More land was needed to plant more crops and settlement began to move westward. The economic survival base of the Indian people began to diminish as farmlands arose in Indian hunting areas. Again, conflicts arose as tribes defended land and territory.

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Ideas for discussion:

1. What was the difference between Indian and White 'economics?'
2. How might agriculture methods have differed between Indian tribes and people of Europe?
3. Why would Indian people have turned to trading in addition to hunting and farming?
4. How could economics become a 'war?'
5. Why do you think the settlers overused the land instead of rotating crops as the Indians did?

NORTHWEST COAST
RAVEN DESIGN

THE MELTING POT

It would be easy to classify all Europeans into one category... "White" people... and show them as having one mind and conscience. The Melting Pot Theory has given rise to a One Nation idea, but we must consider the various origins of the early settlers and that impact upon Indian history.

The Spanish were one of the first people to come to the New World. As with Columbus, they came as explorers and conquerors. Cortez said that he did not come to 'till the soil' but rather to establish Spanish superiority. The farmer came later, after exploration was made and claim to the land given. The Spanish were fervently religious people who sought to Christianize the Indian people as a means to subdue. They established 'missions' which were, in reality, similar to labor camps. The Indian residents of the Missions cleared fields, produced goods and maintained farms and land. The basic relationship between the Spanish and the Indian was one of exploitation as the Spaniards gained the reputation as conquest-minded frontiersmen. The vast cattle ranching enterprises of the Spanish demanded land, which in turn meant further depletion of Indian territories.

A somewhat different attitude came with the French. Although it was a primary concern to convert the Indian people, the French missionaries used a different method. The Spanish brought the Indians to missions and town centers; the French lived and worked among the tribes. The French explorer, interested in obtaining trade items and sources of wealth also exploited tribes but the relationships were on a more equal basis. The French fur traders and trappers depended upon the Indian people in the Great Lakes area for information, sources of furs and alliances. Of all the interactions between Indian and White, the French contact was perhaps the most humane in attitude and actions. The French, however, in search of fur trade, further opened up the Indian lands to settlement and disruption of traditional lifestyles.

Jamestown was the first successful English colony. The English came with families in order to establish new communities and a new nation. The English, deeply religious, were family-oriented people. Because of this, Queen Elizabeth I offered protection in the form of privileges and rights. Charter companies and stock companies were forms of early government that watched over the needs of the English families. They gave support and set policies. As previously discussed, the English held a deep feeling that the Indian people were to be dealt with because they were akin to the Devil. Land was taken because it was 'not used' to its full extent.

The people of Germany, Scotland and Ireland also came to the New World as farmers. Although not 'Puritans' as such, these people were deeply religious with many of the same attitudes toward the Indian people. Because of the great rivalry with the English, the Scot and Irish settled in the interior of the country in order to be a great distance from the English. The Frontier, then, began to move westward at a rapid rate.

And so, it was a variety of people, attitudes and ideas that came to the New World. Each group of people came with a variety of determinations that led to an ever diminishing frontier.

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Ideas for discussion:

1. Why did the Spanish establish a system of Missions?
2. Why do you think the French had a different attitude toward Indian people?
3. Which people had the most impact upon the Indian tribes?
4. Why were the English interested in coming into the New World with their families?
5. How can we better understand that portion of history by knowing more about each group of people who came to the New World?

THE 'WARPATH' MYTH

A textbook used in public schools had an interesting passage concerning the Indian people:

> "When the white men reached the Shenandoah Valley, they found rich land to farm. They also found a well-worn Indian trail that led north and south along the valley floor. It was an Indian warpath." *

Obviously, the 'Indian warpath' was not a geographical location. We're not sure how the word originated, perhaps merely to describe a 'path' of action taken by tribes. Regardless, the concept of Indian warfare struck fear in the hearts of early settlers. They were unsure of the manner in which fighting would take place. These newcomers to North America had a vastly different concept of warfare than did the Indian people.

Francis Jennings gave an insight into Indian methods of warfare in his book, The Invasion of America, (1975, U. of N. Carolina Press). He showed parallels and contrasts between Indian and White methods of warfare. His main argument in the chapter, "The Savage War", was that Indian war is more'civilized' than people realize. The biggest difference between Indian and White warfare was 'technology and politics.'

Indian nations did not wage a 'total war'. In this type of war, common to Europeans, it was a relentless push to destroy or subdue everything in the path of the invading army. Total war destroyed people's livelihood in order to subjugate the population. Indian warfare, in contrast, was limited, involving the payment of tribute rather than unconditional surrender.

Jennings says that torture and cruelty by nations in Europe during war was governed by strict laws. The more organized and sanctioned a group was, the more authority they had to do torture. However, torture

* Our United States in a World of Neighbors, Holt, Rinehart and Winston, 1964

on an individual basis was not condoned. Since much of the Indian warfare was individualized (or motivated by 'revenge'), it was looked upon by the Whites as a savage torture.

Indian war differed from European war in its individuality. Much of the warfare was a type of revenge for an act such as murder, theft, or dishonor. In these cases, it was a family obligation to seek out the offender. It was not common to involve the entire tribal unit in the revenge and retribution. The Europeans, however, fought in masses in a total war at the direction of leaders who were simply 'following orders' from others. The Europeans fought an almost impersonal war. Primarily, the Indian people waged war on a personal level in order to right the balance of society.

Technology made a difference in warfare. Technology made available those weapons that could provide quick and deadly means to subdue an enemy. Politics demanded that the wars of Europe quickly overcame the opposing forces. Crowded conditions caused a need for territorial delineation and the use of power to conquer for additional land. In Indian tribal life there was little need to conquer for land. Warfare was to ask allegiance and tribute and to personally gain recompense for wrongdoing.

These differences in warfare, then, gave the settlers cause to label Indian methods as 'savage' and 'barbaric' because those methods were not understood or appreciated.

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Ideas for discussion:

1. Why did Europeans wage a 'total war?'
2. Why do you think a 'personal revenge' system was used by Indian people?
3. Did the Indians or the Europeans have a better system of warfare?
4. What do you think was the most important factor in the warfare that caused the demise of Indian tribes?

TREATIES, TREATIES AND MORE TREATIES

The first Indian treaty was negotiated in 1778 with the Delawares at Fort Pitt, Pennsylvania. It was primarily a treaty to gain access across Delaware land for troops and soldiers. Since that time, a multitude of treaties with Indian people have been made.

One of the problems with treaties was the language. Because they were negotiated in English, many tribes could not understand the difficulties of treaty wordings. Often, the treaties were 'interpreted' to mean differnt things than were written.

It is now finally recognized by most historians and politicians that the main object of most treaties was to acquire land. Often, outright purchase of land was refused by tribes. Individual tribal members did not have the right to sell land in most cases and when the tribal governing body was dealt with, a firm refusal of land sale was met. The government, then, offered a treaty to 'exchange' land or services. These treaties were sometimes agreed to because of the jabberwocky in which they were written. The 'fine print' was often too fine for mention.

Many treaties were written as Treaties of Peace and Friendship. In these treaties, it was commonly agreed by both parties that they would live and interact in peace and friendship. The Indian people did not know that by this agreement, it was 'open to interpretation' by the government. These terms were, then, most often interpreted as the giving of land <u>in</u> peace and friendship.

Often, people ask... "Why did the Indians agree to give up the land?" In some cases, the Indian people could see what was happening. Such as on the Oregon coast, the tribes were being pushed ever further from the traditional lands and more and more land was put into private ownership. A treaty offered land on a 'reservation' along with goods and services if the people would relinquish land. It was assured that the tribes would not be bothered in the new reservation. Because of the inevitability seen by the tribes, the agreement was made. But still, the many

treaties were interpreted to the benefit of the government or not ratified at all. It became one of the multitude of ways in which land was acquired.

Indian title to the land was a much-discussed subject that became court cases in the 1800's. The European Doctrine of Discovery said that by claiming or 'discovering' vacant land, the title could be held. What was absent was the consideration that the land was not 'vacant' and was held in aboriginal title by the Indian tribes. Nevertheless, Indian title to the land was extinguished by warfare, purchase and other means that were less than legal.

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Ideas for discussion:

1. What is a treaty and how is it used?
2. How could treaties with Indian tribes have been written so that they could be better understood by the tribes?
3. How could a treaty acquire land for the United States?
4. Imagine a treaty with another nation to acquire something you want. How would the treaty be worded?

Serpent
British Columbia

THE "SYSTEM," or...WHO'S THE BAD GUY?

It would be easy from an Indian point of view to show the multitude of injustices, broken treaties and moral wrongs. History, as a recorded fact, shows that these things did happen. "There was wrongdoing on both sides," many people claim. . . Of course there was. Human beings have the tendency to exhibit revenge and retribution and most of all protectiveness for loved ones. But in any type of war, be it domestic or declared, we must have an aggressor and a defender. The settlers were in the role of aggressor with the Indian people defending the land.

By lumping all the settlers together and calling them the 'bad guys' we would be as guilty of stereotyping as Hollywood is. We should look at another way in which we can view the Westward movement.

The "System" was the real culprit. The System allowed the historical events to come about. In the System, there were many inner workings that played upon one another. As we know, the goal of the early Europeans was to acquire land. Charters and grants of land were given and protected by governments in Europe. As that land was exhausted, more land was needed. Few people set out alone to personally conquer the Indian tribes and take the land for their own use. Backing and support was necessary and also needed was a sanction to use the land.

The workings of governmental declarations gave settlers the freedom to push to the West. They were assured that the land was eligible for settlement under 'law.' Because a land base was the primary force in English and early Colonial law, this idea carried into the early settlements.

But the government did not suddenly declare the land to be open to settlement without a reason. That reason came in the form of pressure from land speculators and the settlers themselves who sought newer and less populated lands. They wanted assurances from the government that Indian lands would be available and 'legal' to use under any means.

Yet even before the speculators and settlers, the explorers be-

came a key part of the System. It was the trappers, fur traders and frontiersmen who explored on behalf of the government and often without sanction of anyone other than themselves. They came to the East after journeys into the vast wilderness with tales of Utopia. . .land that was prime for farming, cattle ranching and an assortment of livelihoods. Many also reported that the Indians were 'friendly' and they had had no real trouble among the tribes. Lewis and Clark had only one real confrontation with the Indians during the entire journey and subsequently reported that there was nothing to fear. But these explorers were few and trappers and traders did not advance on the Indian land in massive numbers.

The government, then, by treaty, removal or other means, gained access to Indian land only to find that the Indian people were less than friendly. Settlers came in masses unlike the individual groups of early explorers.

All of these parts of the System made up the concept of the 'Bad Guys.' It was a system of laws that were formulated for the use of the European descendants and held no validity or means of reason for the Indian tribes.

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Ideas for discussion:

1. Why does history label people as 'good guys' or 'bad guys?'
2. How could a land speculator force the government to open up land?
3. Weren't the settlers aware that the land had been taken from the tribes by less than 'legal' means?
4. Why did the early explorers have primarily a good relationship with the tribes and the settlers often did not?

THE POLICY MAKERS

It has sometime been a question of exactly who shaped the Indian policies and decisions of the 1800's. Although the major thought of the time was to acquire land, there were also many people who saw the illegality of the move.

The Friends of the Indian was a group of people from the East who were Reformers. They sought to bring to the public attention the 'plight' of Indian tribes and to attempt to right the wrongs. The U.S. Indian Commission was established, as a private organization, by these people to "Protect and elevate the Indians." Because the members of the U.S. Indian Commission and the Friends of the Indian were wealthy and quite influential people, policy makers in Washington, D.C. listened to the voice of the groups whose policies were often misguided by emotions.

During the 1800's and especially after the Civil War, humanitarian groups abounded in reflection of the rising consciousness of Americans. Most of these groups were concerned with Indian issues especially since after the Civil War most tribes were 'subdued.' A main thrust of the humanitarians was to Christianize the Indians and place them on the reservations in order to 'civilize' them. President Ulysses S. Grant formulated an Indian policy commonly known as the Peace Policy that became the enforcement of tribes to stay on reservations. It was a hard line policy that provided for strict military watch to ensure that the Indians did not leave the reservation and therefore insure Peace. The Secretary of the Interior in 1873, Columbus Delano, said:

> "It is the further aim of the policy to establish schools, and through the instrumentality of the Christian organizations, acting in harmony with the Government... to build churches and organize Sabbath schools whereby these savages may be taught a better way of life... and be made to understand and appreciate the comforts and benefits of a Christian civilization..."
> (Annual Report 1873-74)

And so, the reservations became the focus of not only imprisonment for the tribes, but a place where the government could attempt to bring the people to an elevated consciousness. Tribes who remained 'hostile' after the Civil War were immediately placed upon reservations in order to insure the Peace Policy. This was the most common method used to deal with the tribes.

The Dawes Allotment Act of 1877 provided for Indian families to acquire 160 acres each, an act similar to the Homestead Act. The feelings of reformers of the time was that the Indian had absorbed sufficient 'civilization' to be able to farm the land and become productive citizens. In reality, the Dawes Act forced individual land upon tribal families in order to take reservation lands out of use and make them available for sale or lease to settlers.

These policies, originally for the well-being of Indian tribes, became a focal point of political activity within the System. It was obvious that the 'Indian Problem' had to be dealt with and despite the basic good intentions of humanitarians and reform groups such as the Friends of the Indian, the policies only served to worsen conditions.

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Ideas for discussion:

1. Why would a group such as the Friends of the Indian have a loud voice in Indian matters?
2. Why did the government think that reservations were the answer to peace with Indian tribes?
3. What were the main ingredients of 'civilization' the government hoped to introduce to the Indian tribes?
4. How were reservations detrimental to Indian life?

THE TWENTIETH CENTURY WAR

Many times, textbooks give us the impression that the final battles of the Plains ended the struggle of Indian tribes. Often, we get the impression that all is well since that time. But the final days of the Indian Wars was only the beginning of another battle... the legal war.

Despite the reservation experiences and forced assimilation, Indian people have remained strong. Tribal groups still exist and many of the traditional ways abound. Yet, policies are still being made that affect the lifestyles and conditions of American Indians.

The Meriam Report of 1928 was an 800-page description of the situation of the American Indian at that time. It was the first real in-depth look into the education, health and social welfare of tribal people. As a result, the government and the public realized that the Indian people did not simply disappear and that conditions needed assistance.

The Wheeler-Howard Indian Reorganization Act was passed in 1934 that allowed tribes to function as government with their own Constitution and self-determination. It was an important piece of legislation that enabled tribes to form corporations in order to do business and be eligible for economic development. After a long history of relationship with the government, this Act gave many tribes the means to direct their own future.

But despite these positive steps toward bettering the governmental relationships with tribes, other movements were detrimental. After World War II, the government sought to regain the tremendous cost of the war. The obvious method was the cutting of budget items and the Indian wardship system fell under scrutiny. At the same time, an internal battle in Congress over the 'best thing' for Indians resulted in the passage of laws that led to the disasterous policy of Termination.

Many people felt that the tribes were ready to be assimilated into the mainstream of society. The idea of the special relationship with

the government was 'keeping the Indians from becoming productive and respected members of society.' Congress felt that by terminating the trust status with Indian tribes, they could better themselves by having all the privileges and responsibilities of American citizens. In turn, Indian land would be placed into the control of the government since, as free citizens, the Indians would hold property rights the same as the rest of society. Tribes saw this as a way for the government to assume control of even more Indian land.

In 1954, P.L. 588 was passed which terminated many Indian tribes of Federal supervision and trusteeship and placed them outside the responsibility of the government. As Senator Watkins of Utah proclaimed: "Following in the footsteps of the Emancipation Proclamation... I see the following words emblazoned in letters of fire above the heads of the Indians----THESE PEOPLE SHALL BE FREE!"

The 'freedom' came to many tribes without their consent. The rapid severing of ties to the government worsened the conditions among Indian people. The government, realizing that the simple dissolution of tribes was perhaps not the total answer to assimilation, promoted the Indian Relocation movement. Under this policy in the 1950's the government relocated former reservation dwellers to cities such as Los Angeles, Chicago and Denver. There, Indian people were, in theory, able to find employment and education better than on a reservation. But, the Relocation Policy failed because the Indian people who were 'ready for assimilation' could not emotionally or culturally survive in the vast urban sprawl. Indian ghettos developed but many people returned to the old homelands which were not considered Indian lands since Termination.

(More tribes were Terminated in Oregon than in any other state. Oregon was used as an 'experimental' state to see how Termination would work. In Oregon, it too was a disaster. The people experienced Relocation also and eventual return to ancient homelands.)

Contemporary tribes face a myriad of other issues and problems. One of the most controversial is the issue of hunting and especially the fishing rights. These controversies revolve around treaty rights and guarantees that were given to the tribes by the government. By exercising the rights, the Indian people have been condemned and placed in a position of defending the rights guaranteed by Congress. The many court decisions surrounding fishing rights have inflamed the public in many areas because of the fear that the tribes will deplete the natural resources. Yet most tribes fish for livelihood rather than commercial purposes and when guaranteed by valid treaties. Since most treaties were land cessions, courts have ruled that these type of treaties do not take away the right to exercise aboriginal rights. It still remains a controversy with endless court cases and treaty interpretations.

Water rights is one issue that reservation-based Indian people often share. Farmers and cattle ranchers in many parts of the country have claimed the right and title to use or dam the water upstream from reservations. In some states, the state itself has declared absolute title to water rights even though the water source and flow may be on the reservation lands. These problems are also still in court controversy.

One of the major concerns with all Indian people is the protection of ancient burial grounds. With the never-ending expansion of development, land that was once unused is being taken for highways, housing developments and factories. Urban growth is also encroaching upon formerly natural settings so that more construction is necessary. But with that construction comes the danger of unearthing Indian graves. For the most part, Indian people left little evidence of burials. Some places, the burials may be several thousands of years old, with original memorials long taken back by the Earth. This American growth is not often halted when Indian graves are discovered, although a multitude of laws prohibit such activity. In most cases, the graves are unearthed, often looted and reburied under new construction. Even in today's world, people known as 'pot hunters' purposefully dig up Indian graves because of the profit involved in artifacts. All societies condemn this practice yet it still goes on.

And so, the issues are many. Now during the hard economic times of the 1980's programs for Indian people are also facing hardship. Indian Education funds, employment programs, economic development and other resources are endangered by budget cuts.

But among all the issues is a strong determination of the Indian people to survive in the modern world and to promote a positive image of the culture to the rest of society.

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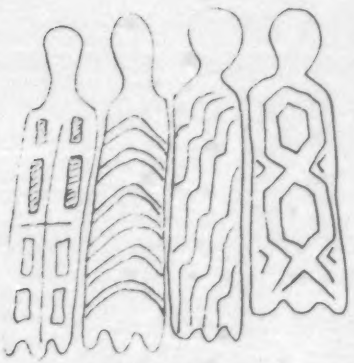
Ideas for discussion:

1. What was the impact of the Meriam report on future Indian policies?
2. Why did Congress push for Termination?
3. Was the reasoning for Termination valid at the time?
4. Why didn't Relocation work?
5. Of the issues that face Indian people today, which do you think is the most important to be resolved immediately? Why?
6. Why are there 'issues' to be faced?



SOUTHWEST
ROCK PAINTING

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SUGGESTIONS FOR ACTIVITIES

1. From class responses, make a list of 'favorite' movies or T.V. movies that have as the main subject Indians.
   Make a list of the reasons why these movies were well remembered by the class.
   Also, list the attributes of a 'good' movie.
   Decide how the movies make the story exciting while at the same time embellishing the truth. How does this affect the image of the Indian?
   Make a list of the characteristics of a 'T.V. Indian.' Contrast this with the real image.

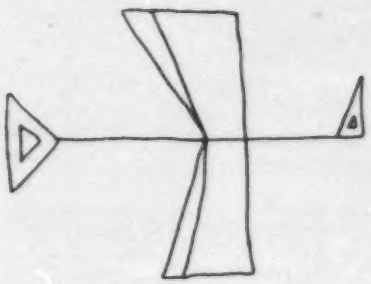
2. Make a list of the major cultural areas. This can be done on a grid. For each cultural area, have the class list the following:
   a. house types
   b. subsistence (food sources)
   c. major means of transportation
   This can be used to show the differences between the real Indian and the stereotype.

3. Assign the class to write a short story. They will be a member of an Indian tribe who describe how they came to North America.
   In another story, have class members choose a tribe. For each tribe chosen, students will write a story of 'origins' from the Indian viewpoint.

4. Investigate the stories about the first Thanksgiving. List some foods that may have been served, but point out that the traditional items may not have been available then. . .pumpkin pie was not 'invented' until later; the Pilgrims were afraid the turkey carried Plague germs and it may not have been eaten.
   Have the class write a description of a first Thanksgiving if it had been held in Coos Bay. What type of things would have been eaten that would have changed our typical holiday feast?

5. Select a classroom situation, perhaps one of 'territory.' Have two groups write a 'treaty' that identifies the problem and offers a solution. Keep a record of how the treaty works over a period of time. Contrast this to the treaties made with tribes. How could treaties be written so that fewer tribes were the brunt of illegal dealings?

6. The following are some research topics that can be used to better understand the impact of legislation upon tribes:
   a. Dawes Severality Act
   b. Court of Claims
   c. Indian Claims Commission
   d. Wheeler-Howard Indian Reorganization Act
   e. Termination (P.L.588)
   f. Indian Edcuation Act of 1972
   g. Judge Boldt Decision (Washington State)
   h. Passamaquoddy and Mashpee Land Claims Cases



Sioux Bird Symbol

USING HISTORICAL FILM IN THE CLASSROOM

Many excellent films exist that show the backgrounds and life-styles of American Indians. Unfortunately, little is available that shows the conflicts and events leading to the Winning of the West. Too often, these come in the form of ridiculously sterotyped subjects or 'bleeding heart' accounts that distort the real pattern of events. Both can serve to alienate serious study.

The following suggested films are included in the Film List that is included at the end of this Curriculum Guide.

1. ARCHAEOLOGICAL DATING: RETRACING TIME (F2135)
   A good film to give a background from a scientific viewpoint. Good for showing how scientists arrive at conclusions of origins.
2. LEGEND OF THE MAGIC KNIVES (F2095)
   A story of 'origins' from an Indian viewpoint. Tells how certain things came to be.
3. HOW BEAVER STOLE FIRE (F2117)
   Although a 'cartoon', this film relates another story of how a certain thing came to be.
4. MORE THAN BOWS AND ARROWS, PARTS 1 & 2 (F2504 & 2505)
   One of the best films to show the diversity of culture.
5. THE PEACH GANG (F2500 &2501)
   One of the few 'Indian and Colonists" films. Shows realistic situations. Open-ended film to promote discussion and insight into early contacts.
6. THE LONG ROAD HOME,PART 1 (F2125)
   A view of the Indian removal policy and the 'Trail of Tears' of the Muskogee Creek.

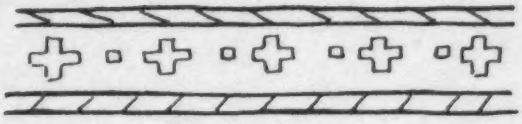
7. I WILL FIGHT NO MORE FOREVER (F2121-2124)
   Excellent, non-stereotyped story of Chief Joseph's fight for freedom.

8. THE SHADOW CATCHER (F2502 & 2503)
   The story of Edward S. Curtis' devotion to capturing the vanishing lifestyle of Indian tribes. Excellent for showing real views of tribal life and the various styles that exist.

9. THE PEOPLE ARE DANCING AGAIN (F2254)
   One example of the struggle of modern-day tribes to achieve recognition from the government. The Siletz of the Oregon Coast are shown in light of how legislation has affected tribal life.

10. NORTH AMERICAN INDIANS TODAY (F2127)
    An excellent view of contemporary Indians from all parts of the country and how they are preserving the culture.

The enclosed film list has been screened by Indian Parent Committees and the films have been found to be acceptable. Any of the films may be used to show Indian lifestyles and history in order to supplement existing curriculum.



BASKETRY DESIGN
S. OREGON COAST

INDIAN EDUCATION

COOS COUNTY EDUCATION SERVICE DISTRICT * 1350 TEAKWOOD * COOS BAY, OREGON 97420 * (503)269-1611 SPRING 1981

TO: ALL TEACHERS

SUBJECT: INDIAN EDUCATION FILMS AVAILABLE FOR YOUR CLASSROOM

The majority of available films for classroom use have been previewed, recommended, and purchased by Indian Education parent committees in each district. During the review process, the committees specifically looked for accuracy in detail and portrayal of culture areas. Films containing misinformation and stereotypes were rejected.

An attempt has been made to make available information concerning all Indian culture areas, however, acceptable films about the Eastern area and the Plains are very few. As media is reviewed and purchased, updated film lists will be made available.

Because children are so influenced by television and movies, it is important to discuss each film, emphasizing the facts presented. This is an excellent method to break down Hollywood Indian stereotypes and expose children to accuracy of fact. Many films concerning Indian values and philosophies need additional discussion so that students do not misinterpret the meaning of the film. Discussion ideas are included with the film list with additional information for teacher use.

Below is a listing of recommended films. A synopsis with suggested usage follows in the detailed list. All films are now available and may be ordered through the Coos County ESD Instructional Materials Center (IMC) film library.

FILMS AVAILABLE:

ALASKA SPEAKS (F1461) I J S, 15 minutes
The development of Alaska since the Russians is shown in scenes of the gold rush and discovery of oil. Shows the effects of resource development on the native people of Alaska.
Suggested Use: Discussion of exploitation and conflict of cultural value systems.

AMERICAN INDIAN SPEAKS, THE (F1900) J S, 23 minutes
Three tribes, the Muskogee Creek, Rosebud Sioux and Nisqually are shown speaking of today's issues among Indian people. A contrast of Hollywood vs. the real Indian is also shown.
Suggested Use: Discussion of Indian stereotypes and contemporary Indian issues.

APACHE INDIAN (F134) P I, 11 minutes
A contrast between traditional ceremonies still observed today and the modern business of a tribally-owned lumber industry.
Suggested Use: Discussion of how cultures survive in a modern world while retaining traditions.

ARCHAEOLOGICAL DATING: RETRACING TIME (F2135) S A, 18 minutes
Not specifically an Indian film, but rather, a look into the methods used to date artifacts. Using examples of American Indian prehistory, the film shows how tree rings are used to find the age of cut beams. The Carbon-14 method is discussed as well as dating from the earth's strata.
Suggested Use: Excellent for showing how history and prehistory are studied to give accurate dates of historical events.

ARROW TO THE SUN (F2315) I J S A, 12 minutes
Boldly graphic and colorful, minimum dialogue is used in this film to tell a southwest Indian story of the magical transformation of a boy conceived by the Sun and a human mother. The boy does not fit in and is not accepted by other boys his age. He searches for his father but no one will help him. Finally an elder with special powers helps him by turning him into an arrow that is shot to the sun. There he must undergo four tests to prove worthy of his father, the Sun. As he completes his final test he is transformed and filled with the power of the Sun. This he shared with the people of his pueblo on earth.
Suggested Use: Discussion topics may include art, color, Indian tales and the relationship to the environment.
(A Myrtle Point Parent Committee film)

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BROKEN TREATY AT BATTLE MOUNTAIN (F2114 & 2115) S A, 60 minutes

The Western Shoshone are struggling to keep 24 million acres of land in Nevada that was given by treaty. The land is sacred ground, vital to survival of the Shoshone people who cannot morally accept the aspect of "selling" Mother Earth. The film shows actual confrontations between the Shoshone and the Bureau of Indian Affairs, Department of Fish and Wildlife and the Bureau of Land Management. All incidents on film interrelate in the factual account of the Shoshone's attempt to retain the land and preserve the ancient traditions.

Suggested Use: Discussion of environment, ecology and land use. Viewing ancient traditions that have survived despite overwhelming odds.

(A Myrtle Point Parent Committee film)

CHILDREN OF THE LONG BEAKED BIRD (F1229) I J S, 20 minutes

Dominic Old Elk is 12 year old Crow Indian boy who lives in Montana. Viewers have a chance to see Dominic participating in an all-Indian parade and watching his father at the traditional hand games. Dominic lives in a modern world and the film shows a mixture of both old and new.

Suggested Use: An example of an Indian community in today's society.

(A Coquille Parent Committee film)

CHILDREN OF THE PLAINS INDIANS (F1123) I, 19 minutes

Indian life on the Plains is shown at the time preceding European contact. An Indian boy narrates experiences such as a buffalo hunt, trading and celebrations.

Suggested Use: Historical perspective of Plains Indian life.

CIRCLE OF THE SUN (F2112) I J S A, 30 minutes

The Blood Indians of Alberta, Canada are shown preparing for the traditional powwow and ceremonials. The film focuses on the feelings of one young Indian man who lives in the modern world and finds it difficult to maintain strong bonds with his heritage.

Suggested Use: Informative film about reservation people and pressures of the modern world.

(A North Bend Parent Committee film)

CREE HUNTERS OF THE MISTASSINI (F2519 & 2520) J S A, 58 minutes

Three modern-day Cree families in Northern Quebec build a hunting camp for winter trapping. The film shows the construction of the winter lodge and daily activities as the animal hides are prepared for storage to be traded in the Spring. Indian values and ways of life are well presented in an excellent picture of a people's relationship with the land.

Suggested Use: Survival techniques; contemporary family life on the Cree of Northern Quebec.

(A North Bend Parent Committee film)

DAWN RIDERS, THE: NATIVE AMERICAN ARTISTS (F2116) J S, 27 minutes

From beginnings in the 1800's when the buffalo was all but gone, Indian art in the modern area was formed. Much of this art is traditional in its two dimensionality perspecitve, no shadings, and raw earth colors. It often reflects past teepee art. We are shown Plains Indian art of three Indian artists who talk about their work and other Indian artists.

Suggested Use: Art, history, contemporary Indian artists.

(A Powers Parent Committee film)

DISCOVERING AMERICAN INDIAN MUSIC (F1843) I J S A, 24 minutes

From many different tribes, the film shows dances and songs from many areas performed in ceremonial clothing. The contemporary artist tells a little of his and her life of today before seeing each perform.

Suggested Use: Recommended for a better awareness of various songs and dances, as well as the people performing them now.

END OF THE TRAIL: AMERICAN PLAINS INDIANS (F1767 & 1768) J S, 53 minutes, black&white

This former television special uses early photographs to recreate the Plains wars between 1860 and 1890. Contrasting two cultures opposed to one another, this film ends with the battle of the Little Big Horn.

Suggested Use: History and culture conflict.

GERONIMO JONES (F1336) J S A, 21 minutes

An Apache/Papago boy in Arizona is taken advantage of by a greedy merchant who convinces him to trade his valuable turquoise necklace for a TV set. Subjective style uses little narration to tell the film through the boy's eyes only. Important: this film should be previewed and discussed so that stereotypes and feelings are articulated.

Suggested Use: Study attitudinal and cultural differences.

HAIDA CARVER (F2113) I J S, 12 minutes

On the Pacific coast this film finds a young Haida Indian artist shaping miniature totems from argillite, a jet-black stone. The film follows the artist to the island where he finds the stone, and then shows how he carves it in the manner of his grandfather who taught him the craft.

Suggested Use: Excellent film to promote carving interest.

(A Myrtle Point Parent Committee film)

HANG YOUR HAT ON THE WIND (F2521 & 2522) I J S A, 46 minutes

A young Navajo boy finds a valuable thoroughbred horse that had escaped from its owner. When he finds out that the horse is not wild and the owner is conducting a search, he is torn between the horse and returning it.

Suggested Use: Excellent view of contemporary Navajo life showing a blend of the old traditions and new methods.

(A North Bend Parent Committee film)

HOPI INDIAN, THE - REVISED (F2158) P I J, 10 minutes

This updated film uses older footage as well as recent views of the Hopi who live near the Grand Canyon. Hopi arts such as Kachina dolls, and pottery are shown being made for sale through the tribal store. Corn and squash are tended, using ancient irrigation methods and a traditional wedding ceremony is observed.

Suggested Use: Cultural differences; Indian art and tradition.

HOPI INDIAN ARTS & CRAFTS (F99) P I, 11 minutes

Authentically presents Hopi Indian weaving, silversmithing, basket making and pottery making but without much Indian philosophy or feeling.

Suggested Use: Useful for showing techniques involved only.

HOPI INDIAN VILLAGE LIFE (F159) P I, 11 minutes

This older film introduces Hopi life as a caller announces the day's wedding ceremony. Before the wedding preparations, men travel down into the valley to tend the sheep and corn for the pueblo. Back in the pueblo, women grind corn into cornmeal, make coiled vessels of clay, and prepare the new couple for the wedding.

Suggested Use: Culture study of the Southwest.

HOW BEAVER STOLE FIRE (F2117) All, 11 minutes
In a Pacific Northwest Indian story Bear, Wolf, Coyote, Eagle, and Chickadee reach the sky people with an arrow ladder. Beaver is trapped by the sky people and then steals fire, placing the fire under his claws as all race back to the earth. Beaver places fire in wood so that we have it stored for our use today.
Suggested Use: Excellent for introduction to Indian stories and for students to write their own Indian stories.
(A Powers Parent Committee film)

HOW TO BUILD AN IGLOO (F324) P I, 11 minutes
This film shows a step-by-step demonstration of how an Eskimo igloo is built. While the narration is a bit dated, this film offers the best demonstration of how readily available material is used to provide shelter based on sound architectural design.
Suggested Use: Land usage; shelter for survival.
(A North Bend Parent Committee film)

I HEARD THE OWL CALL MY NAME (F2128, 2129, & 2130) S A, 78 minutes
This film is a powerful story of a young Anglican priest's awakening to life in the face of death. Unaware that he has only a short time to live, young Father Brian is sent by his Bishop to a remote Indian village in Canada, ostensibly to help the Indian people, but actually "to learn enough about life to be ready to die". By the time "the owl has called his name", the Indians have shown him that death, like life, is both beautiful and ugly, full of pain and joy, a circle unbroken. The film is a warmly human story of the understanding that can develop between people of different cultures and an absorbing portrayal of the values and traditions which reflect the Indian's deep kinship with nature and concern for human dignity.
Suggested Use: Cultural values.
(A Myrtle Point Parent Committee film)

I WILL FIGHT NO MORE FOREVER (F2121-2124) I J S A, 106 minutes
The historic 1600 mile journey of Joseph and his people is recounted in this film. Historical conflict and events leading up to the 11 week flight are well detailed. The film shows the feelings of both General Howard whose "duty" is important and Joseph, who honors his people's wish to live free.
Suggested Use: Historical perspective of the famous Nez Perce fight for justice.
(A Myrtle Point Parent Committee film)

INDIAN ART OF THE PUEBLOS (F1999) J S, 13 minutes
Rich colors dominate this film showing Kachina dolls, weaving products, silver work and basketry. A wealth of beautiful Acoma, Santa Domingo, Hopi and Zuni pottery is shown that reflects the religious and social life of the individual tribes. This film shows the final results of the artist, rather than how they are actually made.
Suggested Use: Art

INDIAN ARTISTS OF THE SOUTHWEST (F1920) J S, 14 minutes
Zuni, Hopi and Navajo artists have retained their artistic culture in producing silver work (their most recent art form), pottery, weaving, and Kachina dolls that reflect the tie between themselves and the Earth. This film demonstrates how these articles are made.
Suggested Use: Art techniques

INDIAN BOY OF THE SOUTHWEST (F1219) I J, 14 minutes
A young Hopi boy tells about his neighbors and family located high on a mesa in the southwestern desert of the United States.
Suggested Use: Hopi life today.

INDIAN FAMILY OF THE CALIFORNIA DESERT (F1240) I, 15 minutes
A woman from the Cahuilla tribe located in the desert area near Palm Springs, tells through flashbacks her earlier life and how her tribe adjusted in living with the desert environment of Southern California.
Suggested Use: California history; Indian history.

INDIANS OF THE AMERICAS (F1583) I J S, 16 minutes
Using maps, dioramas and paintings, this film traces the first Americans over the Bering Land Bridge down to the tip of South America. The Mayans, Incas, as well as North American Indians are presented.
Suggested Use: Good introductory film on basic differences between Indian peoples caused by distances and other geographical factors.

LEGEND OF THE BOY AND THE EAGLE (F2231) P I J, 21 minutes
This Walt Disney film tells the story of the Hopi Indian boy's love for his tribe's sacred eagle, the boy instead sets it free and is turned away from the security of his home. The eagle cares for him and teaches him the eagle's skills in hunting. When the boy returns to his home he mystifies everyone with his new powers. He then learns to become an eagle and changes into the bird flying high above the Earth.
Suggested Use: Indian stories; value differences.

LEGEND OF THE MAGIC KNIVES, THE (F2095) I J S, 11 minutes
Totem poles of the Pacific Northwest are shown being carved today as they were in the past by other Indian artists. Through the use of masks worn by actors, the story is told of the magic knives stolen by a master carver's envious chief. A guardian spirit sets out to protect the knives, but the old chief throws a knife at the spirit. It strikes the chief instead.
Suggested Use: Indian stories.
(A North Bend Parent Committee film)

LITTLE WHITE SALMON (F2523) J S A, 27 minutes
Little White Salmon is a settlement on the Washington side of the Columbia River. It is here that many descendants of the Columbia River fishing tribes live. The film shows how the people used salmon as a resource before white contact. Also shown and discussed is contemporary problems faced by treaty Indians in the right to fish.
Suggested Use: Good film for promoting discussion of modern fishing issues.
(A Bandon Parent Committe film)

LONG ROAD HOME, THE: PART I (F2125) J S A, 20 minutes
Part I (independent of Part II) is a unique American history film told from the perspective of the Muskogee (Creek) Indian tribe. The people travel from their homeland to the areas of Georgia and Alabama. A rich Muskogee Confederation is formed. Land is taken by the government and the famous "Trail of Tears" ensues.
Suggested Use: American History; Indian removal.
(A Powers Parent Committee film)

LONG ROAD HOME, THE: PART II (F2126) J S A, 7 minutes
This film (independent of Part I) shows today's Creek (Muskogee) Indian people as they live in keeping with both their original heritage and also in living in today's world. A stick ball game is shown as well as other facets of their lives today in Oklahoma. An old stomp dance completes the film and serves to tie this generation with the others of a rich past.
Suggested Use: Contemporary Indian society.
(A Powers Parent Committee film)

LOON'S NECKLACE (F79) I J, 11 minutes
Indian story from British Columbia uses ceremonial masks to show how the loon, a water bird, received his distinguished neckband. A blind shaman regains his sight with the help of the Loon, and in return gives the Loon his dentalium necklace that is magically transformed into the Loon's neckband.
Suggested Use: Indian stories.

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MARIA OF THE PUEBLOS (F2120) I J S A, 15 minutes

Maria Martinez developed pottery based on reconstruction of archeological findings. She is shown using the coil method, smoothing, slip glazing, polishing, and decorating the black pottery of San Ildefonso. Both her talented son and grandson are shown with their work.

Suggested Use: Recommended film for pottery techniqres.

MORE THAN BOWS AND ARROWS (F2504 & 2505) J S A, 56 minutes

This is an excellent film for breaking down stereotype of the American Indian. It shows the impact Indian people have had on the political, social and cultural development of the United States. Part II continues to show the influence Indian culture has on today's way of life. Indian agriculture, mining and medical technology are among the subjects used to show the importance of Indian contributions.

Suggested Use: Indian history, contributions and cultural differences.

(A Bandon Parent Committee film)

NATION WITHIN A NATION: NAVAJOLAND USA (F1536) J S A, 13 minutes

A background film of modern Navajos in 1972 and how they are setting up businesses on this large and unique reservation of 140,000. Also discusses problems in adjusting to contemporary life.

Suggested Use: Contemporary Indian business; culture conflicts.

NAVAJO WAY, THE (F2347 & 2348) J S A, 48 minutes

A sensitive film reflecting the spiritual life of the Navajo community now and 25 years ago. This NBC produced film uses both older film and recent film to follow Mary Grey Mountain, her son Robert Lee, and aged medicine man Long Salt as they live in traditional and modern societies. An unusual, direct approach allows the student to get a very real feeling of the Navajo way as shown through this film. Note: Some frontal nudity included in some scenes as shown in the original television presentation.

Suggested Use: Recommended for indepth study of the Navajo people.

(A North Bend Parent Committee film)

NANOOK OF THE NORTH (F1417 & 1418) A11, 54 minutes, black & white

Originally filmed during the silent era this film (with added music and narration) shows the epic communal life of an Eskimo family and their struggle for existence. Filmed in the Hudson Bay territory. (See Tuktu Series for more modern filmed segments of Eskimo life, in the classic style of Nanook).

Suggested Use: Lifestyles of the far north.

NATIVE AMERICAN MYTHS (F2362) P I, 24 minutes

Five traditional Indian stories are told in a cartoon presentation for young children: "Sky Woman" (Seneca), "How The Raven Gave Daylight Unto the World" (Haida), "How Coyote Stole Fire" (Klamath), "The Story of The First Strawberry" (Cherokee), and "How The People Came Out of The Underworld" (Hopi).

Suggested Use: Introduction to traditional stories from many tribes.

NORTH AMERICAN INDIAN LEGENDS (F2096) I J, 21 minutes

Beautifully filmed, adaptations of American Indian stories describe the appearance of the North Star and the origin of corn.

Suggested Use: How Indian stories have been used to transmit values, customs, and beliefs.

(A North Bend Parent Committee film)

NORTH AMERICAN INDIANS TODAY (F2127) J S A, 25 minutes

This film shows contemporary Indian peoples in today's world trying to regain cultural identity and ways of traditional life. Scenes include the Indian Ecumenical Conference, Miccosukee Indians in Florida's Everglades; in British Columbia, scenes of Kwakiutl dances at a modern potlatch and as recorded in the early 1900's by Edward S. Curtis, and also Navajos of the southwest in attempts to keep their land and water.

Suggested Use: Indian people in contemporary society.

(A North Bend Parent Committee film)

OSCAR HOWE: THE SIOUX PAINTER (F1892) S A, 27 minutes

This film is highly recommended for advanced art classes to communicate a unique, personal vision in visualizing and composing style. Excellent for specialized art classes, this film is not generally recommended for Indian cultural or historical usage purposes only. Should be previewed for possible cultural usage.

OUR TOTEM IS THE RAVEN (F1570) I J S A, 21 minutes

Chief Dan George portrays an elderly Washington State Indian who dislikes the urban life of his daughter's family and takes his grandson on a manhood quest to awaken his tribal traditions and Indian heritage. A distinctly Indian film that introduces some concepts and attitudes alien to the majority society.

Suggested Use: Cultural values; needs discussion.

OWL AND THE RAVEN, THE (F2316) P I J S A, 8 minutes

This delightful film uses animated seal skin figures to tell an Eskimo story with humor: how Raven's feathers became black.

Suggested Use: Eskimo stories.

(A North Bend Parent Committee film)

PEACH GANG, THE (F2500 & 2501) J S A, 40 minutes

Arthur Peach, an indentured servant living in Plymouth Colony in 1637, runs away from his master's household. He, and three friends travel to the Narragonsett Indian territory where they kill an Indian man and steal his furs. The Narragonsetts capture Peach and his friends and turn them over to the Plymouth government for trial. In 1638 the trial is held, with witnesses and testimony for both sides of the issue. But the drama and the final verdict is left unresolved and unanswered; the viewers become the "jury".

Suggested Use: American history; judicial system.

(A Bandon Parent Committee film)

PEOPLE ARE DANCING AGAIN, THE (F2254) I J S A, 28 minutes

A brief historical sketch is presented of how federal Indian policy has affected the Siletz people, of the Oregon Coast, including current attempts to regain the federal recognition of tribal status taken away almost 25 years ago. Tribal members give personal observations on the effects of termination and present their attempts on regaining and strengthening their identity in a non-Indian society. Shows traditional basket weaving production and gathering.

Suggested Use: Oregon history; contemporary Indian issues.

PEOPLE OF THE BUFFALO (F1361) I J S, 15 minutes

Romantic paintings are used to depict the dependency of Plains Indian people on the buffalo. The film shows the westward advance of white people disrupting this natural relationship, and the major battles that result between white settlers and Plains Indian people. (Beginning of film badly chopped up.)

Suggested Use: Indian history; culture conflict.

POTLATCH PEOPLE, THE (F2506) I J S A, 26 minutes

The Indian people of the Pacific Northwest live in an environment of abundance. Before white contact, the people lived in long houses of wood and enjoyed a highly-structured social system. The Potlatch is shown as a part of that system. The film also shows examples of how the Pacific Northwest tribes used art in every day life. Scenes of the major archaeological site at Ozette, Washington show articles that have been preserved in mud, and the historic 'Ksan Village in Canada is shown as an example of tribal efforts to reconstruct the culture.

Suggested Use: A good introductory film to show the art and social forms of the tribes of the Pacific Northwest.

(A Bandon Parent Committee film)

RED MAN AND THE RED CEDAR (F218) I J S, 11 minutes

Only film available to date which shows how the Pacific Coast Indians used the western red cedar tree for making a variety of useful articles including: clothing, shelter and transportation, food and art.

Suggested Use: Recommended to include in study of local coastal Indians.

RETURN TO THE RIVER (F167) I J, 9 minutes

Somewhat fuzzy narration and presentation mar this film on Indian salmon fishing on the Columbia River at Celilo Falls.

Suggested Use: A vehicle for discussion of fishing rights of Indians and some background of methods used.

RUN APPALOOSA, RUN (F2524 & 2525) All, 48 minutes

The Nez Perce tribe is famous for excellent standards in raising Appaloosa horses. One of the tribal members, Mary Blackfeather, raises a colt but under tribal law, it is sold. The film tells how the colt and Mary are eventually reunited and take part in a difficult race.

Suggested Use: A good example of contemporary Nez Perce life.

(A North Bend Parent Committee film)

SHADOW CATCHER, THE (F2502 & 2503) J S A, 88 minutes

Edward S. Curtis' life devoted to photographing the American Indian is recounted in this semi-documentary film. His work in the Southwest and Plains is shown using his photographs and recreated actions. A major portion of the film describes and shows his own 1914 film, In The Land Of The Headhunters, in which Kwakiutl life is depicted with the use of drama.

Suggested Use: Indian lifestyle variations; photography.

(A North Bend Parent Committee film)

SOUTHWEST INDIAN ARTS AND CRAFTS (F821)J S, 14 minutes

Good overview of various techniques used by Indians of the southwest to produce Navajo rugs, San Ildefonso and Acoma pottery, Hopi and Zuni jewelry, Kachina dolls and Pima/Papago baskets. All items use the raw materials found near where they are transformed into beautiful articles.

Suggested Use: Indian art.

SOUTHWEST INDIANS OF EARLY AMERICA (F826) I J, 14 minutes

Although somewhat too academic in tone, this film recounts the ancestors of the Hopi, Pima, and Papago Indians who prospered in the southwestern United States a thousand years ago. They include the Hohakam, and the Anasazi, whose remains of dwellings, rock paintings and pictographs in northern Arizona and New Mexico tell us of their early history.

Suggested Use: Prehistory of America.

(The following Tuktu series offers a very warm, realistic and personal view of Eskimo life and "how it used to be". Tuktu tells his granchildren about life long ago with his father and mother. This highly recommended series is broken into independent units that give separate components of Eskimo life as it used to be.)

TUKTU AND HIS ANIMAL FRIENDS (F2099) All, 14 minutes

Tuktu is introduced by his father to all the small animals and birds that live upon the same land. Lemmings, birds, ground squirrels, weasels, sand pipers, ducks, and sea gulls are seen. While the spring brings berries to pick, Tuktu's father climbs a cliff to get bird eggs.

Suggested Use: Alaskan lifestyles; survival skills.

(A Myrtle Point Parent Committee film)

TUKTU AND HIS ESKIMO DOGS (F2100) All, 14 minutes

In the spring, dogs pack loads of provisions as visit are made in the ice-free land of fish weir. In the winter, dogs help sniff out seal blow holes. Back at home everyone shares the bounty of the seal, including the dog who helped locate it. When it is time to move to a new area, the dogs provide the means.

Suggested Use: Alaskan lifestyles; survival skills.

(A Myrtle Point Parent Committee film)

TUKTU AND HIS NICE NEW CLOTHES (F2101) All, 14 minutes

A sensitive film as Tuktu remembers his mother who made the clothes that protected the family from the sometimes harsh environment. Seal skin is prepared to make waterproof boots coated with oil. Thongs for ties are made of strips of hide, and caribou hide tents are constructed. Tuktu's mother is shown making seal skin clothes for summer and caribou clothes for the winter.

Suggested Use: Alaskan lifestyles; survival skills.

(A Myrtle Point Parent Committee film)

TUKTU AND THE BIG KAYAK (F2102) All, 14 minutes

Tuktu watches his father and the kayak man gather driftwood for building a new kayak. The wood is cut, bent, drilled with a bow drill, and joined before the soaked skin is sewn around the carefully built frame. Finally, the kayak is completed and Tuktu joins his father for its first voyage.

Suggested Use: Alaskan lifestyles; survival skills.

(A Myrtle Point Parent Committee film)

TUKTU AND THE BIG SEAL (F2103) All, 14 minutes

Tuktu follows his father as he looks for a seal's blow hole where the seal can catch a breath of air. Tuktu's father spears a seal and brings it home where he butchers it (a bit bloody for elementary students) and shares it with his neighbors.

Suggested Use: Alaskan lifestyles; survival skills.

(A Myrtle Point Parent Committee film)

TUKTU AND THE CARIBOU HUNT (F2104) All, 14 minutes

While a caribou crosses a lake, Tuktu's father pursues in a kayak. A spear is thrust in the caribou (may be unsuitable for elementary students) and the bones of the animal are used to make runners on a sled with legs used for cross bracing. Lines and tying thongs are made from the hide.

Suggested Use: Alaskan lifestyles; survival skills.

(A Myrtle Point Parent Committee film)

TUKTU AND THE CLEVER HANDS (F2105) All, 14 minutes

Tuktu's father uses a fishing spear he has made at the fish weir. The film shows how rocks are used to kill a ptarmigan for dinner; seal skin bags are used for storing oil for cooking and light, cooking pots are carved out of stone, and sun shields are worn to protect the hunter's sight. A cat's cradle string game ends this film that shows the inventiveness of Tuktu's family.

Suggested Use: Alaskan lifestyles; survival skills.

(A Myrtle Point Parent Committee film)

TUKTU AND INDOOR GAMES (F2106) All, 14 minutes

While two girls play in the howling wind on the ice, Tuktu's mother borrows fire from a relative to make ready for a joyous feast. We see a circle game, gymnastics, blind man's bluff, and play with ice toy tops. As Tuktu remembers in telling of this time, he says he clearly remembers this memorable, happy day as all rested following the day's fun.

Suggested Use: Alaskan lifestyles; survival skills.

(A Myrtle Point Parent Committee film)

TUKTU AND THE MAGIC BOW (F2107) All, 14 minutes

Before the coming of the rifle, Tuktu remembers when his father and friends tested their spear and their bow and arrows in friendly contests. A way of practicing for what was necessary to use in hunting, Tuktu's father makes a bow and arrows with the driftwood and bone materials available. We see the straightening and careful work necessary. Finally, Tuktu reports with pride that his father was the best marksman at the shooting contest.

Suggested Use: Alaskan lifestyles; survival skills.

(A Myrtle Point Parent Committee film)

TUKTU AND THE MAGIC SPEAR (F2108) All, 14 minutes

Fish are gathered in the winter from cache put up last summer. Then Tuktu watches fishing through the ice with a lure and a spear. In the summer, Tuktu learns from his father how to spear fish with a detachable pointed spear. Tuktu is given a fish eye to eat to help him see like a fish, while all enjoy the plenty of Tuktu's father.

Suggested Use: Alaskan lifestyles; survival skills.

(A Myrtle Point Parent Committee film)

TUKTU AND THE SNOW PALACE (F2109) All, 14 minutes

A good introductory film of Tuktu and his family and community. We see a large ice house being constructed on a winter move of camp to new hunting grounds. A smaller one is also used to protect the sled from hungry dogs. Life centers around the ice house as the men return from the day's hunt.

Suggested Use: Alaskan lifestyles; survival skills.

(A Myrtle Point Parent Committee film)

TUKTU AND THE TEN THOUSAND FISHES (F2110) All, 14 minutes

It's summer and Tuktu and his family travel to a fish camp with a stone weir that has been used for over 300 years to trap char. Tuktu's father readies his spear and produces a great string of fish. Tuktu's mother places ashes over the eyes of the fish so they will not tell others of how they were caught. An Eskimo fire drill makes the fire and everyone is thankful for the fish providing themselves to Tuktu's family.

Suggested Use: Alaskan lifestyles; survival skills.

(A Myrtle Point Parent Committee film)

TUKTU AND THE TRIALS OF STRENGTH (F2111) All, 14 minutes

While the wind howls outside, Eskimo families gather in an ice house. The men practice strength games with one another to ready themselves for the strength and skills needed for hunting and survival. Girls play a bobbin game and everyone laughs and has fun before an Eskimo drum dance concludes this pleasant day.

Suggested Use: Alaskan lifestyles; survival skills.

(A Myrtle Point Parent Committee film)

WHO DISCOVERED AMERICA? (F2328) I J S A, 14 minutes

An attempt to show through archaeological evidence where Indian peoples came from. Evidence of Asian and African cultures predating Columbus in the Americas are shown. Archaeological evidence of the first domestication of corn is shown and of its extreme importance in the cultural development in the Americas. Sound archaeological evidence is used in this interesting, fact-filled film.

Suggested Use: Prehistory, archaeology and Indian history.

WOODLAND INDIANS OF EARLY AMERICA (F66) P, 11 minutes, black and white

An early 1958 attempt to reconstruct a Chippewa family turkey hunt, wild rice harvest, and other food gathering activities. The narrator continually talks down to the viewer, but most of the materials used are accurate representations.

Suggested Use: Old fashioned, but useful as an introductory film only.

EVALUATION

Grade: _____

Name (optional): _____

School (optional): _____

Please complete the following evaluation at the close of your Indian studies activities. It will assist us in measuring the affectiveness of the Activity Guide. Please forward to: Indian Education Coordination Program, Coos County ESD, 1350 Teakwood, Coos Bay, Oregon 97420.

1. How many of the handouts did your class use during this year?

2. How long was the Indian study in your class?

3. How many of the suggested activities did you use?

4. Had you ever done any of these activities in classes before? If so, which ones?

5. Which activities were least successful?

6. Which activities were most successful?

7. What suggestions do you have for improving the guide?

8. Overall Evaluation: Excellent ___ Very Good ___ Okay ___ Ho-hum ___

9. Other comments are appreciated:

PACIFIC NORTHWEST
PLATEAU
GREAT BASIN
CALIFORNIA
SOUTHWEST
PLAINS-PRAIRIES
NORTHEAST
SOUTHEAST
FAR NORTH

75

76